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## The Teacher and Occupational Counselling

BY

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Tens of thousands of young people are confronted every year with the occasion to decide what their future careers will be. Many of them have only vague notions regarding their capacities and talents, and how these can best be used. It is the purpose of this article to suggest a number of practical ways in which teachers and parents may more easily guide youth to a wise decision, as well as to raise pertinent issues that have a bearing upon vocational choices.

For several reasons the final decision should preferably be that of the boy or girl concerned. Notwithstanding, it is important for advisers and parents to enquire as to the basis of knowledge and experience upon which the young person's preferences are founded. How wide is his knowledge of different occupations and vocational possibilities? How well does he know himself and his capabilities? For most young persons in their late teens, neither their own self-awareness nor their knowledge of the demands and actual working conditions of different occupations is likely to be very well-grounded or extensive. It is necessary to modify their dreams to the realities of the world of experience, a process that normally takes some time.

No outsider can ordinarily know a child nearly so intimately as a discerning parent,

through having lived with him during the whole of his life and observing him at close range in a variety of situations. The traits of mind and character that the youth reveals, the talents and aptitudes he manifests, can furnish a valuable series of direction-signals for the kind of work he is best able and qualified to perform. But it is an error to suppose that all young persons are especially "intended" or "cut out" for specific jobs. For most boys and girls there will probably be no clear-cut or compelling reason for their choosing any one career. Usually the problem resolves itself into that of making a choice from several promising possibilities, embracing a particular type of work, a range of related choices, rather than some special occupation *per se*.

What part should parental wishes and viewpoints play in the choice of an offspring's career? A parent's greater experience and knowledge of his child should be respected, but it is important to remember that the boy or girl is an individual with his or her own peculiar talents and interests. Advice of the "If I were you..." variety can be both negative and dangerous in its effects. A parent or counsellor should guard against superimposing his own values or preferences upon the child. To regard a son or daughter as one's "second chance," and

to give advice and influence from the background of former occupational disappointments in the parent's life is fallacious from the outset and can only lead to unhappy results for the child. The combined judgments of several persons who have had contact with the young (advisers, teachers, and sometimes friends) are usually more indicative.

Many young persons simply are not aware of the newer range of occupational possibilities that is open to them. With the passing of the years, there may and normally will take place a great growth in this youthful knowledge of opportunities, together with the emergence of latent powers. A teacher can do a great deal, however, to prevent false career-starts and later regrets by giving students, before they leave the secondary school, some knowledge of the wider range of jobs available to-day. It will come as a surprise to most students, and to many of their parents, to learn that the *Dictionary of Occupational Titles* lists 22,000 occupations.

In pointing out to students the variety, scope and demands of different types of work and the long range occupational trends, the instructor will acquire much information that he himself will find useful and interesting. Job forums in the secondary school, in which former students and others are called in to speak about the nature of their callings, their requirements, problems, and rewards, could be one means of widening the students' knowledge of job opportunities. The school library can be a prime source of information, by virtue of the new career-guides and pamphlets that are currently being published.

A youth counsellor or adviser in this field has an obligation to keep abreast of the latest facts about occupations, or to have ready access to them. Conditions in occupations change over the years; parental judgments and opinions may be out-of-date at the time of advising the current generation. Several new indus-

tries have arisen in most countries since the end of World War II, other vocations are diminishing in significance and opportunity, and training requirements in more than one profession are changing.

One problem commonly encountered by advisers is that of the widespread prejudice against manual or labouring jobs. This prejudice may be present in the parent who is concerned that his son or daughter prepare for a high-prestige "white collar" position, when the child's preferences and abilities may be closer to skilled labour, and it is sometimes found in the status-conscious youth, who seeks a managerial, professional, or intellectual career for which he is plainly not fitted. Despite the current popularity of the professional and executive positions in the thinking of many young people, the fact remains that the bulk of any country's working force is engaged in unskilled and semi-skilled jobs, while the professions account for a very small percentage of all workers. For many, if not most jobs to-day, a university degree is still not required—a fact that occupational advisers might well keep in mind in this age of rising competition for university and college entrance. If a boy or girl shows promise of becoming an excellent construction worker or agriculturalist, and if his personal choices match his aptitudes, the main "advising" may have to be directed toward the prestige-obsessed parent who mistakenly disapproves of what to him is a lowly occupation.

In attempting to decide upon the type or range of work that appears most promising, the teacher-adviser has to ascertain the occupational level for which the youth is best fitted. Some adolescents are clearly suited to professional careers, by virtue of their academic records, revealed capacities, and mental performance in the past. Others may be better adapted to semi-professional, skilled, or semi-skilled tasks. One significant factor determining or suggesting the direction of desirable future training, if any, is that of the general intelligence tests. If the I. Q.

is barely a few points above average, and if the academic record is poor or mediocre, then certain types of work can be eliminated at the start. Special aptitude tests may likewise be very revealing. Expressed qualities of analysis, keen observation, logical faculty, accuracy, visualisation, originality, or mechanical analysis may suggest work choices. In general, there are four kinds of tests, namely, those that measure verbal or symbolic intelligence (I. Q.), special aptitude tests, tests of performance or skill, and personality tests. The results of a group of tests should ordinarily give some helpful information on which judgments can be based. Among special abilities, tests may indicate a propensity for art, music, manual dexterity, or clerical work. On the other hand, certain physical handicaps (e.g., poor eyesight) and the general health record of the individual may serve to eliminate certain kinds of work choices.

The boy's interests will also furnish several clues to occupational avenues. While it is necessary to distinguish between interest and aptitude, the two are usually connected. What a boy does well, he generally likes to do and finds interesting. Secondary school subjects may clarify the question of interests and abilities in art, mathematics, science, and the record in these fields may be of aid in eliminating the type of work for which a pupil is patently not fitted. Indeed, perhaps the most important question of all revolves around what the youth enjoys doing. On the basis of past experience, in what activity is he most happy, absorbed, and lastingly satisfied?

Experience in part-time or summer jobs, if these can be obtained, can be very helpful in answering this question. In this practical work-experience, abilities and talents have a means of expressing themselves. The "learning by doing" theory involves learning or becoming aware of one's capacities in the experience of exercising them. A summer job may reveal definite skill with machinery, or it may indicate that the boy's interest in mechan-

ical things was not matched by a corresponding aptitude. A few weeks of experience in an office may convince an adolescent of his ability for clerical work, together with his craving for something less routine and more demanding. He may find out, as he would otherwise never be able to, whether he prefers to work alone or with others. Whether he desires to assume responsibility, and if so, of what kind, will also be made clearer to him by virtue of actual experience in a job. A preference for outdoor work, for jobs involving a busy rush from morning until night, for regular hours with a well-marked division between work and leisure-time, or the opposite in each case, may be revealed in holiday jobs, and form a basis for discussion at the time of advising and counselling.

Regardless of the ultimate decision, parents and teachers can play a constructive role by imparting to the pupils a sense of purpose and an awareness of the importance of this particular juncture in life. The earlier a youth can find his occupational goal and plan to move towards it, the greater the likelihood of its successful attainment. Advisers can be of aid to students, prior to the final vocational decision, in other ways, among which is the developing of personality traits deemed desirable in work experience. Occupational adjustment and success are not solely dependent upon intellectual factors. Qualities of accuracy, industry, equanimity, poise, dependability, and careful attention to the demands of the job itself may play as large a part in vocational success as a high I. Q. While I. Q. is relatively stable, personality and character traits can be modified profoundly under the influence of learning-situations. In assisting young people to make a wise occupational choice, it is possible to inculcate in them those qualities that will enhance the likelihood of their becoming useful, competent and happy workers in whatever occupation they ultimately follow.

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# Education and Documentaries

BY

T. N. RAO, M.A., L.T., Dip. in S. Edn., Cine Technician and Operator, Hyderabad (Dn.)

In these days of scientific advancement, the film medium has made education dynamic and impressive. Along with the development of our cine-industry, the educative influence of the film on public life has also been developing silently. Producers and directors of films may contend that their productions are meant purely for the entertainment of the public, but the basic fact that the film is wielding a tremendous influence on our social, cultural and moral life cannot be ignored. To say that films are meant purely for recreation, relaxation and entertainment is to fight shy of the effects, good, bad or indifferent, the film has on the public mind. I have seen a problematic poser in the *Times of India Illustrated Weekly*, whether the films are educative or entertaining, and several writers have emphatically declared that they are both entertaining and educative.

I must say here that the film is the best means of rapidly raising the educational and cultural standards of a country. If we admit that the film can be exploited for raising our educational and cultural standards, we must produce such films as will cater to our educational needs also, and make our minds to "higher levels rise". So, there is no doubt that the film is playing its own part, in enriching our knowledge and widening the bounds of our mental horizon in every field of human activity.

What sort of films should we produce? Should they be copies of Hollywood romances, or sensuous revels or half-naked dances of night clubs and ball rooms, or films of kisses and kills or absurd stunts or degrading stoopings, or films that will militate against our realistic sense? Can such films be called entertaining? Let readers judge. Many of

our films appeal only to our baser elements; love themes, sex-appeal, jealousy, deceit, hatred, enmity, crime and murder and sometimes inhuman behaviour, all go masquerading under the cover of entertainment. Our feature films, particularly social hits, are always bristling with these debasing qualities and have a deleterious effect on the mind of the public. Some films, particularly tragedies, are enough to turn the best optimist into a hopeless cynic and make him exclaim with disgust that our earth after all is "not the best of all worlds." Our film censors cannot help us much in this regard. At best, they can scissor off a few feet of the film here and there, that offend against good taste, decency, and social well-being. So, the only film that will elevate our minds, raise our knowledge and culture is the Documentary.

What is a Documentary? A documentary film is a film of actuality. The first documentaries began in Britain in early thirties. Robert Flaherty, who started his career as an explorer, gave a "creative treatment to actuality." A Scotsman, John Grierson, who was a brilliant critic, essayist and journalist, initiated the first principles of documentary films; and Grierson can be said to be the father of the documentaries. Grierson said: "The Documentary idea, after all, demands no more than that the affairs of our time shall be brought to the screen in any fashion which strikes the imagination and makes observation a little richer than it was. At one level, the vision may be journalistic; at another it may rise to poetry and drama; at another level again its aesthetic quality may lie in the mere lucidity of its exposition. The documentary film was from the beginning an adventure in public observation. The basic force behind it was social, not



aesthetic. It is a desire to bring the citizen's eye from the ends of the earth to the story of what was happening under his nose."

After 10 years of persistent effort, the documentary has taken firm root in India. Our National Government, through the Films Division of the Government of India, is now serving the public with excellent documentaries which are being appreciated by the public more and more. Documentaries and news reels are of vital significance, because of the purely visual and technical advantages of the film-medium. This is of special advantage in a vast country like ours with a population which is largely illiterate. The documentaries also serve as a valuable record of activities and achievements of the times. They serve country's objectives to-day to improve the cultural and national solidarity of the people, their social and economic amelioration and peaceful co-existence at home and abroad.

I must here congratulate Mr. Ezra Mir, Sri Bhavnani, and Sri Mohan Wadhvani on the production and direction of excellent documentaries, through the Films Division of the Government of India. It is hoped that more and more good documentaries on travel, pilgrimages, sculpture, painting and dancing, current events, social customs, and visits of distinguished personages of the countries of the world, etc., will be forthcoming, so as to help even a man in the street to keep himself well informed and abreast of times.

India is one of the largest film producing countries. The only difficulty in the way of large-scale production of films is shortage of the raw film which has to be

imported at heavy cost; and, if our Minister, Dr. B. V. Keskar, should successfully tackle this important problem, there is no doubt that even private agencies will step into the field and produce the best documentaries that will go a long way in educating the public and raising their cultural standard.

If readers can excuse me, I may strike a personal note here. I was a cine fan myself, but somehow a gradual aversion for some films has developed in me. This is because of the several trashy films hurriedly produced and thrown in the market with loud advertisements, purely for commercial gains by greedy producers without regard for art, culture, realism and story-value. I always felt that the documentaries were a great relief to me, whenever I attended a theatre to see a picture.

With a view to encourage the production of good films, the Government of India has instituted money awards and gold medals, and merit certificates; and the money award for the best documentary is only Rs. 5000/-, whereas other feature films get an award of Rs. 20,000. Since the production and direction in particular of documentaries is a stupendous and difficult task, requiring great skill, intelligence, imagination and appropriate selection of themes and sequences, I earnestly wish and suggest that the best documentary produced for the year should get an award of Rs. 20,000, on a par with other feature films. If our producers and directors should also keep in view a high standard of social, moral and cultural ideals before them, our film industry is bound to improve rapidly and contribute to the welfare of the teeming millions of our country.

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# New Pattern of Education in Kashmir

BY

Prithvi Nath Razdan (Mahanori), Srinagar.

A passing glimpse of the relevant historical background of the proposed pattern of Indian education will, I think, be of interest, so far as it stresses the long-felt need of the immediate implementation of the scheme all over India as is being done in many parts of the country including Kashmir. As early as 1882, the Hunter Commission made certain fundamental recommendations concerning the type of education to be given at the secondary stage. Anticipating what are at present recognised as diversified courses of instruction at the secondary stage, it envisaged the establishment of a new type of high school, in addition to the then existing one, wherein there were to be two avenues, one intending to lead to the entrance examination of the University and the other intending to fit the youths for commercial, vocational or non-literary pursuits. These recommendations went unheeded.

Later in 1934, the Sapru Committee came to the conclusion that the unrest in U. P. was due to educated unemployment created by an unsound system of education which prepared the students, not for any avocations in life, but for examinations and degrees alone.

The committee recommended that the real remedy was to provide diversified courses of study at the secondary stage by making it more practical and complete and closely related to the vocational requirements of different types of students. It recommended parallel courses, side by side with the general course leading to University, offering instruction in technical, commercial, industrial and other vocational subjects, thus abolishing the intermediate stage, adding one year to the secondary stage and extending the degree course to three years.

The Abbot-Wood Report of 1936-37 suggested a complete hierarchy of institutions imparting general education. The present polytechnic institutions and the technical, commercial or agricultural high schools conducting non-literary courses in some provinces are the results of these recommendations.

In 1944, the Sargent Report recommended a six-year High School course from the age of eleven to seventeen years in two types of high schools, (a) *academic* (b) *technical*.

This envisaged giving good all-round education and career preparation for the students leaving schools at later stages.

Considering the wider question of the aim, objective and purpose of secondary education, the Secondary Education Commission Report has recommended a new organisational structure after four or five years of primary or Junior Basic Education from 6 to 10 or 11 years of age.

(a) A Middle, Junior Secondary or Senior Basic stage to cover a period of three years (11-14 years).

(b) A Higher Secondary stage to cover a period of four years (14-17 years).

The curricula at the three successive stages have to be so constructed that each stage leads to the next without any abrupt break, particular care being taken to ensure that the education imparted in the first eight years is an integrated and complete whole.

For the transitional period till the complete change-over takes place and all the existing high schools of the present type converted to higher secondary schools, the latter will provide an additional year's training and prepare students for the



higher secondary stage. The existing four-year degree colleges will have one year's preparatory class for students coming from the present high schools before they are considered fit for entry into the proposed three-year degree course. The other colleges such as medical college, etc., needing higher academic attainment for admission, can likewise hold a year's preparatory class for the purpose.

The Commission puts forth its recommendations with a view to overcoming the bookishness, stereotyped nature and lack of discipline in the existing system and developing the faculties of cooperation, leadership, and initiative for thought and action, and above all, nurturing the whole personality of the child by catering to the varying needs of students.

In the light of the S. E. C Report, the Kashmir Government too has decided to march ahead with the times to secure its place in the front rank of the Indian educational field.

Accordingly it envisages admitting students to two types of courses from the year 1958, (a) the present *Matriculation course* of two years and (b) the new *Higher Secondary course* of three years, provided that admission to the Matriculation course shall cease from such date as the Syndicate may decide.

The three-year higher secondary course will be subdivided into two parts, (1) a two-year course of the subjects leading to the school-leaving certificate examination after two years, and (2) a one-year course of the elective group of subjects leading to the higher secondary school examination at the end of the third year.

No candidate will be eligible to appear in the elective group, unless he has previously passed in the core subjects examination cited above.

The scheme does not, however, seem to have taken cognizance of or made any provision for private candidates. Some such provision as has been provided for these candidates in Delhi is desirable for Kashmir too.

## HIGHER SECONDARY COURSE.

A. Core subjects  
(examination after  
two years).

B. Elective group  
of subjects exami-  
nation after the  
third year.

A. Each candidate shall be required to offer the following core subjects and also any one of the elective groups:—

(1) English. (2) Urdu or Hindi or Punjabi. (3) Social Studies. (4) Mathematics or Domestic Arithmetic. (5) General Science; and (6) any one of the following crafts:—(a) Hand-spinning and weaving, (b) Basket-making, (c) Gardening, (d) Wood-work, (e) Metal-work, (f) Papier-machie, (g) Sewing, needle-work and embroidery (for girls only).

It is clear that the candidates have no choice in core subjects except in Mathematics and crafts.

### B. ELECTIVE GROUPS.

1	2	3	4	5	6
Humanities	Science	Technical	Commerce	Agriculture	Home Science

**Group I. (Humanities):** Every candidate has to offer any four of the following subjects:— (a) A classical language, (b) History, (c) Geography, (d) Economics, (e) Civics, (f) Mathematics, (g) Home Science (for girls only), (h) Higher English, (i) Education, (j) Music (vocal or instrumental).

**Group II. (Science):** Every candidate shall be required to offer any four subjects from the following:— (a) Physics, (b) Chemistry, (c) Biology, (d) Geography, (e) Mathematics, (f) Physiology and Hygiene, (g) Geology, (h) Higher English.

**Group III. (Technical):** Every candidate shall be required to offer the following subjects:— (a) i. Applied Mathematics, ii. Geometrical and Mechanical Drawing, (b) Physics and Chemistry, (d) any one of the following i. Elements of Electric Engineering, ii. Elements of Building

Construction, iii. Elements of Mechanical Engineering, iv. Elements of Radio Engineering.

**Group IV. (Commerce):** Every candidate shall be required to offer the following subjects:— (a) Elements of Commerce, (b) Elements of Economic and Commercial Geography, (c) Any two of the following:— i. Book-keeping, ii. Short-hand and typewriting, iii. Higher English.

**Group V. (Agriculture):** Every candidate shall be required to offer the following subjects:— (a) Agricultural Biology and Chemistry, (b) General Agriculture including soil management and crop culture, (c) Any two of the following subjects:— i. Horticulture and Fruit growing, ii. Sheepfarming, iii. Agricultural Economics, iv. Higher English.

**Group VI. (Home Science for girls):** Every candidate shall be required to offer the following subjects:— (a) Household Management, Human Relations, Health, Home Nursing and First Aid, (b) Food, nutrition and cooking, (c) Textile, clothing and laundry, child development and mothercraft, (d) Any one of the following subjects:— i. Music (vocal or instrumental), ii. Drawing and Painting, iii. Higher English, iv. Physiology and Hygiene.

The University expects to conduct the first Higher Secondary examination in 1961, when it will also be possible for them to start the three-year degree course in the Colleges. This was declared at the convocation by the enlightened Chancellor

of the Jammu and Kashmir University. His Excellency, in addition to his own high office, has been placed temporarily to work as the executive head also of the University during the five months' leave of its dynamic Vice-chancellor, Shri A. A. A. Fyazee, the well known diplomat and educationist.

The progressive Chancellor has agreed to bear the responsibility, in spite of his own pressure of work, as His Excellency is and was considered to be the fittest and the ablest personality for the purpose both by the Syndicate and the vigilant Pro-chancellor, Bakshi Gulam Mohammed, the popular prime minister of the State. Such a change was necessitated, as Sri Fyazee whose fame as a scholar has spread far and wide, has taken up a Visiting Professorship at the Institute of Islamic Studies at the McGill University, Montreal, Canada.

From the proposed educational pattern of the State, it is clearly understood that in due course both the High and Higher Secondary examinations will be conducted by a Board of Secondary Education constituted by the State Education Department as is being done at present at Delhi, U. P. and other Indian States, and as is expected to be done throughout the sub-continent of India including the Panjab and Kashmir.

Such an arrangement will leave the University free for its own work of teaching and conducting the degree and other higher examinations, thus enhancing the educational efficiency of its scholars.

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# Literacy Through Community Projects.

BY

SHAMSUDDIN, M.A., B.T., M.Ed., Raipur (M.P.)

The primary need of those who are come of age and are following an avocation, is to know how to read and write. Mass illiteracy is India's sin and shame and must be liquidated. Of course, the literacy campaign must not begin and end with a knowledge of the alphabet. It must go hand in hand with the spread of useful knowledge.

—GANDHIJI.

Learning has been a time-honoured tradition in India and has given birth to various institutions. It has been a successive means of transmission of knowledge from generation to generation. Ancient methods of transmission of knowledge, viz., *kathas*, *kirtans*, folk dances and so on, somehow came to be neglected during the past few centuries. Very recently, India grew conscious of standing in line with the modern civilised countries.

In India from time to time, the fate of Adult Education has always been subservient to the nature of various national movements. During 1937-38, efforts in the field of eliminating illiteracy in India were made to a certain extent, when popular Ministries were formed in the Provinces for a brief period. When the National Government was formed in 1946, educationists endeavoured to develop a programme in this field, which would express the new national aspirations. In 1948, it was given the name of 'Social Education,' which is a broader concept of "Adult Education." Since then, the emphasis has not been on literacy only but also on a better standard of living. In 1952, the scheme of 'Community Projects' infused fresh enthusiasm among social educationists.

## SOCIAL EDUCATION

Social Education aims at promoting social harmony and strengthening social solidarity among people. Social harmony and social solidarity are things of value, and they help towards achievement of larger national ends. The social harmony aimed at by social education is thus a part

of the dynamic social movement in India. It makes people conscious of the significance of the country's Five Year Plans and enthruses them to participate in it. It also serves as a bridge between centres of research and the homes and hamlets where the common people live. It helps to bring to the people the benefits of the new knowledge. It helps people to understand and gain knowledge of the basic essentials of a healthy life, civic education, etc.

As a large part of Indian population is illiterate, literacy has become one of the most important programmes of social education. The following figures present a fairly good picture of literacy in India.

- (i) Percentage of literacy in 1951  
(the latest census year) ... 16.6 %
- (ii) Percentage of literacy of children  
(below 10 are excluded) ... 20.0 %
- (iii) Literacy among men ... 24.9 %
- (iv) Literacy among women ... 7.9 %
- (v) Literacy in urban areas ... 34.6 %
- (vi) Literacy in rural areas ... 12.1 %

If India wants to keep pace with the advancement of the modern world, the raising of the general standard of living everywhere and achievement of total literacy are most essential. This was the sole aim of the Adult Education movement in the country prior to 1948. The Social Education movement too inherits the same aims and is endeavouring to deepen their significance.

## COMMUNITY PROJECTS

Before the Community Projects commenced working, there were about 40,000

classes in India imparting literacy to nearly 4,00,000 people annually. By the beginning of 1956, the community project organisation had established 75,000 literacy classes with an enrolment of over 6,00,000. This is a good contribution towards the liquidation of illiteracy. Yet we have to admit that the present literacy effort in the country is inadequate, in the face of the challenge presented by the mass illiteracy and hence needs greater momentum.

Sometimes literacy classes develop into follow-up groups and these into community centres which provide a meeting place for the community. By this means, it is hoped that the community may develop an *esprit de corps*. The community centres in India have various programmes, most of which are taken up by the State Education Department. By the beginning of 1956, 63,000 community centres were established in about 800 Development Blocks throughout the country. These community centres organised 1,69,000 programmes, mostly recreational. The organisation of the community centres is encouraged by the Ministry of Education. During the First Five Year Plan, 454 schools were started to function as school-cum-community centres and 160 model community centres were actually set up.

### YOUTH CLUBS AND LIBRARIES

Youth Clubs have been formed and are inspired with a deep social educative spirit inasmuch as they teach youth new ways of group life. They undertake the responsibility of protecting the village against outside undesirable influence. They are also responsible for agricultural projects.

As a follow-up of literacy classes for the education of the masses, libraries have a place of importance. No doubt, for the present, the library services in the country are in their infancy. There are hardly 32,000 libraries throughout the country, and these too are not well

furnished and have a considerable portion of trash. In short, there is hardly one book for every 50 of our people and only 10 of them are estimated to have read only one book in a whole year.

In order to knit them together, the Government of India has established District and Central State Libraries to serve the towns and villages in their respective areas. During the First Five Year Plan, out of a total of 320 districts in India, about 100 were equipped with libraries. It is hoped that every district in India will have its own library by the end of the Second Five Year Plan.

### RADIO AND FILMS

All India Radio plays an important role in liquidation of illiteracy. Twenty-two stations throughout the country broadcast programmes for women, children, farmers and villagers in almost all Indian languages and in English too. The Ministry of Information and Broadcasting have set up nearly 22,000 community sets all over the country by sharing the expenditure on the radio sets with State Governments.

Exhibitions and film-shows have also played an important part in eradicating illiteracy in the country. Till March 1956, the community projects in different States had distributed 20 fully equipped mobile cinema vans, 335 fully equipped trailers and 208 magic lanterns and filmstrip projectors. Some States have good audio-visual departments to support their programmes of visual education.

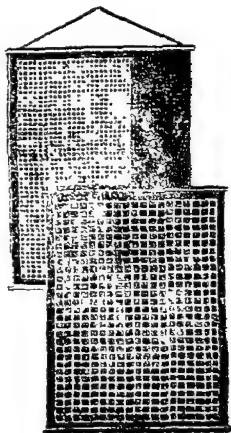
As regards personnel for the work, there are the local voluntary workers in villages, towns and cities of India, who, it is creditable to them to say, devote a part of their leisure hours, without any remuneration, to work out some aspect or other of the social education programme for liquidating illiteracy, without any remuneration. By the beginning of 1956, some 11,325 village level workers were on the job in the country.

In fact, it is the Social Education Organiser who is now the backbone of the social education personnel of the country. State Education Departments also organise short courses for the training of literacy teachers. Recently, in cooperation with the Ford Foundation, a scheme was worked out to train 42,000 teachers in the course of the next five years for a comprehensive course. The Government of India have also been sponsoring literacy workshops since 1953 for the training of authors for producing reading material for neo-literates. Each workshop trains about 20 to 25 authors within the period of a month. Besides learning the techniques of writing for neo-literates, the authors are also expected to produce some

reading material during the workshop period.

In brief, the movement has certainly some ideals before it, but ideals cannot be measured in terms of mathematics, and people can realise them only in terms of their striving and capacity. Thus, it can be said with certainty that the community projects have brought a sense of purpose and joy to the lives of the people in villages and that social education has played a satisfactory role. If the villagers of India to-day are buzzing with greater activity than ever before, credit for this should go to the social education movement only.

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# Our Educational Diary

BY  
'PEPYS'

The headmasters of the Madras City discussed the new type of school proposed to be started by the Government of India, called "Secondary Technical", which would be of three years' duration ending with a competence in one technical subject. The meeting discussed the relationship that should exist between the course of the High School and the technical course.

[ The Government of India is to be warmly congratulated on coming forward with this proposal. It is to be hoped that ample scope for learning the theory and the practice of any particular technical subject would be imparted to the students. Naturally, the study of the General Subjects will have to be curtailed to the minimum. It is also to be hoped that these technical schools would be gradually upgraded, so that these may function as full-fledged technical institutions, imparting an advanced study in the subjects. These may be called Higher Secondary Technical, working a 2 or 3 years' course of study. ]

12-11-58. Speaking at the Principals' Conference, Sri C. Subramanyam pointed out that colleges had to face three problems; they related to the Pre-University class, the fee income and medium of instruction. He said that with the merger of the Pre-University Course in the Higher Secondary Schools, the Universities and Colleges will have quite a problem to face in the shape of a vastly depleted strength and fee income. The colleges have therefore even from now to order their economy having this in mind. Again, with the merging of the Pre-University classes in the Higher Secondary Course, the medium of instruction for these Pre-University Courses would revert to the regional language, and if the colleges wanted the students emerging out of these

Higher Secondary Schools to follow the University courses of studies, the medium in colleges should be changed into the vernacular.

[ While I am aware of the fact that the change of medium to the vernacular in the University stage is a matter of conviction with the Education Minister, I don't see why, instead of changing the college medium of instruction, we should not turn out students in the Higher Secondary Schools with a good enough knowledge of English to be able to follow the college lectures. If students are keen on college education, they should work to deserve it. The remedy does not lie in cutting the feet to suit the shoe, but to stitch the shoe to suit the feet! If only it were laid down that students aspiring for college courses secure a pass in English testifying to their fair knowledge of English up to the old Inter. Standard, and the number of hours allotted for the study of English be increased during the entire High School Course, there is absolutely no need to change the medium of instruction in the colleges. ]

22-11-58. Dr. A. R. Mudaliar, delivering the Convocation Address at Trivandrum, expressed concern at the way higher professional institutions like Medical and Engineering Colleges were being started in the country.

[ As Dr. Mudaliar admits, this is due to a sense of frustration. Another potent factor is, admission to colleges are not made on merit, but on communal and social considerations. No doubt, this rush to colleges will cease with the opening of more polytechnics and purely technical schools as those proposed to be started by the Government of India. ]

24—11—58. Dr. K. L. Shrimali said in the Lok Sabha that the Union Education Ministry was working on a scheme of compulsory social service for College students between ages 19 and 22.

x x x x

Sri C. Subramaniam said that a language developed by reason of its flexibility. He stressed the need for a language which really wanted to grow to absorb foreign words. He specially referred to the question of scientific knowledge and said that it was best to retain the international terminology for scientific and technical terms.

[ This is an excellent piece of advice which is not sufficiently dinned into the ears of those who clamour for the change in the medium of instruction. For the last ten years and more, education in scientific knowledge has been carried on in schools, ignoring this piece of wholesome

advice. Much time and energy have been wasted over translating technical and scientific terms into the vernacular with the result, the students come to relearn their English equivalents again in their college courses.]

26—11—58. Speaking at Roorkee, the Prime Minister said the same thing. He declared: "Any attempt to coin artificial technical terms, as was being done by Hindi (*and Tamil!*) enthusiasts, would only stultify the language from developing in a natural way." (*Italics used words in brackets are mine.*)

x x x

The Kerala Education Bill was passed in the Assembly with two amendments, viz: (i) Anglo-Indian Schools are exempted from the operation of the Bill. (ii) The right of the minorities to conduct schools is left intact.

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# Work Camps for International Understanding

BY

M. A. SRINIVASA IYENGAR, B.Sc., B.L., B.T.,

Secretary and Headmaster, National and Rural Education Association Acharya Higher Secondary  
Multipurpose School and Zonal Secretary (South), Bharat Yuvak Samaj, GOURIBIDANUR

(Continued from page 244 Nov. 1958)

(a) *Manual labour projects*: The major activity of the camp was the manual labour project. The group was divided into two batches, and the following items of work were taken up for manual labour.

1. Hay-making on the collective farm, collecting hay with the help of machines and hand-tools, and making huge heaps, which would make up several lorry loads.
2. Constructing a community hall for the collective farm. The building was brought up to the roofing level.
3. Helping farmers in other farm-operations like collection of maize from the fields on lorries and filling store-pits with them, etc.

On the whole, about eight hours of manual labour was done by the campers, deducting about half an hour for going to the work spot on lorries and buses and returning to the camp after work was over in the same vehicles. During work-hours there would be intervals of rest in between work. The leaders of the work-groups intelligently assigned work to the campers, according to their capacities. The farmers—men and women of the collective farm—also joined us in the work programme. Some of them were supplying water, apples and fruits to the campers during rest intervals and many happy and pleasant hours were spent in discussions and conversations with the local peasants in between work. The weather was warm and pleasant, and there was no need for the use of warm clothing. Some of us used the blue work-clothes supplied to us during manual work.

The manual labour project was the most important aspect of the international work camp, as it was the major source of inspiration for international contact and friendship. All barriers of language and nationality, differences in habits of life, etc. would disappear before the sacred call of common work, and every one would establish intimate communion with the other through the language of cooperative work. This is the essence of a work camp of this type.

(b) *Games and Exercises*: During evenings between 6-30 and 7-45 P.M. games were being regularly played. Volley-ball was the favourite game. Basket-ball and football were also practised by some campers. Volley-ball and ping-pong matches were played during the camp period.

Every morning, immediately after rising, some warming up activities and mass drill were being carved out by some of the campers, who were interested in them. Some athletes did exercises in parallel, bare weight-lifting and Roman rings.

(c) *Discussions and lectures*: Generally these were organised on the following topics—youth movements in France, Hungary, the Soviet Union, Poland, India and the Sudan, the Service Civil International and its activities in various countries, and the World Federation of Democratic Youth, its objectives, ideals and activities in various countries. One of the campers would initiate the discussion on the topic of the evening with a brief account and discourse. This would be translated to the various language groups simultaneously, and the lecturer had to speak at a slow pace. This would be followed by questions and answers

leading to a discussion on the topic. I had the privilege of initiating the discussion on the youth movement in India, and its contribution to world peace.

The landing of American troops in Lebanon was an event which created great agitation among some of the campers for a few days. The camp chief on behalf of the Soviet youths in the camp, proposed that the campers should vehemently protest against American and British intervention in Lebanon, by a resolution, and that copies of this resolution should be sent to the United Nations Organisation and the Governments of United States of America and Great Britain. This suggestion invoked varied discussions among the members of the camp. The majority of members (about 58 out of 69) supported the resolution, and signatures for these resolutions were obtained by them in a ceremonious manner. As each delegation signed the resolution, flashlight photographs were taken.

We, the two representatives of the Bharat Sevak Samaj, and our friend from the S.C.I. (Indian branch), refused to sign the resolutions. Attempts were made to convince us about the justice of the stand, but we had to differ from the others. The following were some of my reasons for not signing the resolutions—

1. The position of the Indian Government with regard to this event was already expressed by our Prime Minister. We were simple work-campers here on behalf of a non-party organisation like the Bharat Sevak Samaj, and we did not want to enter this political controversy and express an opinion when we were not posted with all facts. Moreover, such controversies are beyond the purview of a work camp.
2. There was no unanimity of opinion among the campers on this issue. There were some, though in a minority, who were against any resolution being sent at all.

In a work camp for international understanding, we should not do anything which will break the party into groups. We should be unanimous, if at all we want to express an opinion.

3. The resolution that was drafted was negative in character. It condemned certain Governments. Instead a resolution of a positive nature, which merely stated that the situation in Lebanon was serious and hence it was the duty of the United Nations to take such steps as were necessary to restore peace, could be considered without casting aspersions on Governments.
4. We needed time to consult our organisation before taking a decision.

Mr. Charles, the representative of the W. F. D. Y and the camp chief, called us for a private interview, and we placed our opinion before him. Shri. Amritlal was definitely of the opinion that under any circumstance, we should not sign the resolution, as our organisation was a non-political organisation. That settled the issue and we regretted our inability to sign the resolutions and telegrams. In the course of my discussion with them, I made it clear to the W. F. D. Y. representative and the camp chief that the B. S. S. and B. Y. S. were friendly with all youth organisations in the world like the W. F. D. Y and the W. A. Y. Finally, they appreciated our stand.

Lectures from outside guests were organised on the following topics on a few evenings :

1. Kolkos Stalina—its organisation, problems and management (before our arrival in the camp.)
2. The industrial and economic possibilities of the Belgorod Region.
3. The Consomol organisation in the Belgorod region.
4. Facts about the Red October Kolkos.



5. Descriptions of the fatty acids factory in Shebekinov and the tractor factory at Kharkov.

These lectures were also followed by questions and answers.

*(I) Free time activities, etc.*

During free time, the campers came into close contact with one another, and tried to understand each other in spite of the language difficulty. Moscow Radio was always on the air through the loud-speakers in the compound. There was a television set in the common room, which could be used whenever desired. Chess, draughts and other indoor games could be played in the common room. Dancing was permitted in the common room for those who wanted to participate. Group singing and group dancing were practised by all the campers, whenever there was a possibility, to the accompaniment of instrumental music. Film shows were organised on several nights at the local theatre of the Kolkos. A few Russian entertainment films were exhibited, mostly picturing events of the Revolution. Another useful free time activity was the visits that were organised to the families of farmers in the Kolkos, and personal contacts with them. I visited three families during the period of the camp. The interpreters helped us to get replies to our questions, and the farmers gladly answered all our questions and treated us with the utmost hospitality and cordiality.

Some of us visited a small rural church on a Sunday morning—the only one for that vast area—which was about two miles from the camp site. This was a Greek orthodox church. The few old men and women who were in the church, went through an elaborate church service, which lasted for nearly two hours, reciting sacred hymns and worshipping Christ with candle-lights and flowers. The younger generation never believe in God or religion.

Some of the evenings and nights were spent in participation in youth festivals and cultural programmes with the people of the Kolkos and surrounding areas. A typical youth festival was organised one

evening in a beautiful valley between two hillocks, for the people of the area surrounding Kolkos Stalina. The place is a beauty spot in the midst of rich and luxurious Nature. Thousands of men and women, young and old, assembled on that evening in beautiful and clean dress. Games, entertainments and cultural programmes were organised. Fire-works were exhibited in the night. Some fancy games were played. We were warmly welcomed and we mixed with the people and talked to them about all things through our interpreters. On a wooden dais arranged on the hill slope, music was played to the accompaniment of a band and other instruments. A number of Russian dances were performed. The evening was very enjoyable and we returned at about 9 P. M. in the night.

At the Palace of Culture in Shebekinov Fatty Acid Factory, a very grand reception awaited us. The cultural programme given by the hosts included group songs, group dances, recitations, humorous conversations and the like. Towards the end we also sang a few songs from each country, and I sang a national song in Hindi. This Palace of Culture was a very big, palatial building with a theatre and auditorium in the centre, surrounded by a gymnasium, a catering section, reading room, library, etc. A similar cultural programme was arranged for us on the day previous to our departure from Kolkos Stalina as a send-off to us by the peasants. The programme was interesting.

The visit to the youth pioneer camp near Shebikinov was very stimulating. The young pioneers received us with warmth and affection, showed us the several parts of their building—the kitchen, the museum, the dormitory, the playground, the open air theatre, the study room etc. They also gave a variety show, including dance dramas, doll play, athletics, recitations and the like.

We also visited a few nursery schools and creches, a few dairies attached to the Kolkos, and had an idea of the varied activities in the life of a Kolkos.

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On another occasion, a treat was arranged for us on the hill slope by the banks of the river, and all the campers were luxuriously treated with vodka, the Russian national drink. As we two, the representative of the Bharat Sevak Samaj, were against drinking, we abstained from drinking, and we could help the others who were fully drunk, to get back to the buses after the programme was over. After the luxurious treat, a cultural programme in the open air on the hill slope was organised, and the usual programme of dances, recitation, mimicry, acrobatic feats, group singing etc. was gone through. Hundreds of local peasants, men and women, witnessed this show.

In some of these cultural evenings, we three from India sang our national songs together, whenever there was a call for India to join the programme.

#### (J) Farewell Session:

On 30th July 1958, after a heavy dinner in the afternoon, we had a farewell meeting presided over by the camp chief. Every one expressed his gratitude to the sponsors of the camp for the luxurious manner in which the campers were looked after by the host country. On behalf of the Bharat Sevak Samaj and Bharat Yuvak Samaj, we presented a National Flag to the Soviet Youth Committee, and the Bharat Sevak Samaj flag to the World Federation of Democratic Youth, and a nice garland to the Service Civil International through their representatives. The Soviet Youth Organisation gave a souvenir-presentation article to every foreign camper on the previous night at a similar session.

On the 31st morning, after the morning breakfast, we left Kolkos Stalina by special buses, and a large gathering of peasants saw us off at the camp site.

#### (K) Excursions and After-Camp Programme:

During the period of the camp, excursions had been organised to surrounding collective farms, a youth pioneer camp, the fatty acid factory at Shebikinov and other near by places.

After the camp was over, on 31-7-58, we were taken to Kharkov, an industrial centre in the Ukrainian Republic. We had to pass through Belgorod city, and some of our Soviet friends left us on the way. At Kharkov, we saw the following:

1. The park and the Children's Railway organised by young children themselves.
2. A big Children's Sanatorium—a wonderful place for children.
3. The Tractor Factory—a huge industrial enterprise.
4. The Revolution Memorial.
5. Important places in the city of Kharkov.

The same evening we left for Moscow by train.

On 1-8-58, we were in Moscow by 11 A. M. in the morning. From 1-8-58 to 6-8-58 a series of visits were organised in Moscow city, and we had a clear picture of Moscow city—its beautiful parks, its shopping areas, art gallery, the Kremlin, the Mausoleum, the University, the Stadium, the Metro system, the Hospital, the Construction works, Bolshoi theatre, the Cinoroma theatre, and other important places, including the Agricultural and Industrial Exhibition. Special buses were arranged for us every day. We visited the Indian Embassy and met some friends there. On 7th August, early in the morning, I left Moscow for India via Kabul.

#### (L) Evaluation of Camp life and its Programme:

On the whole, camp life was very interesting and enjoyable. The international friendships and contacts we made in the camp are of very great value to us. The camp and its programme have also given us an insight into the life of people in the Soviet Union and their social life and structure. There was not much for us to learn in the camp by way of camp organisation methods and techniques. The farewell session of the camp also served as an evaluation session and several members expressed their views on

the camp. The following are some of the defects of the camp.

1. The duration of the camp was very short, considering the magnitude of a camp like this. The quantum of manual work was also reduced in view of the shortness of the duration of the camp. It was felt by some that the camp should have been in session for three or four weeks.
2. More democratic methods of camp administration should have been followed. The camp administrative committee was a very small one, and it had perhaps only three nominated members representing the three sponsoring agencies. The campers had very little opportunities for effectively expressing their opinions regarding camp programme and aspects of camp life. The camp committee should have been elected by the general body of campers.
3. The strength of the camp was very large, and it was difficult to develop intimate personal contacts with all campers.
4. The film shows were considered to be too many and not very interesting.
5. The manual labour programme, though not very strenuous, occupied the major part of our daily routine, and there was not much free time for attending to personal work like writing letters etc. The programme was very tight.
6. The playing of the Moscow Radio all the time in the camp was not very much to the taste of some campers.
7. Some members felt that the quantum of work turned out was not proportionate to the amount spent in the camp. Since the manual labour programme is only a means to an end, the end being international fellowship and fellow feeling, this need not be considered as a serious drawback.
8. There should have been greater opportunity for the campers to

express their opinion in the discussion groups, and more time should have been allotted for the purpose.

9. The introduction of politics in the camp programme by bringing in the Lebanon issue was not proper and desirable in a work camp of this type. In Work Camps for International Understanding, attempts should be made to find ways and means of mutual understanding, without entering upon controversial political issues. This is outside the scope of a work camp.
10. The excursion programme could have been more elaborate and some important cities of the Soviet Union like Kieve, Leningrad, Stalingrad etc., could have been included in the programme.

These and a few other defects can be considered very minor, when we think of the extra-ordinary benefits we derived out of this camp experience. The Soviet people and young men were very kind to us, especially to us who were from India, and they tried to make our stay in the Soviet Union as instructive, pleasant and happy as possible. We also had an insight into the Soviet system of social organisation, their life and activities. We thoroughly enjoyed the international living of the programme. The camp chief, Slava Shevchunko, was very cheerful, helpful, courteous, and at the same time politely strict in enforcing camp discipline in as mild a manner as possible. The great Russian group songs are still melodiously ringing in my ears, reminding me of their patriotism and their love for their country. The other international songs that we sang in a group in a circle, remind me of the great human family, of which we are members, irrespective of race, language and national barriers. My grateful thanks go to the host country, the sponsoring organisations, the Bharat Sevak Samaj and the Bharat Yuvak Samaj for giving me this great opportunity in my life.

Jai Hind! Jai Jagat !!

# EDITORIAL

## Education and National Unity:

The subject fixed for a symposium at the General Sessions of the XXXII All India Educational Conference meeting at Chandigarh towards the end of this calendar year is "Promotion of national unity through education." The theme chosen is a timely warning about the dangers into which we are drifting. The disease of disunity and disintegration did not die with partition and independence. On the other hand, it has been gathering strength insiduously and manifesting itself in a thousand ways all over the country. Communal rivalries have been allowed to flourish like the green bay tree, though every effort has been made to keep them discreetly hidden, while encouraging them heartily in private. Scarcely an important administrative decision is made without being suspected to be coloured by communalism. And even major policy decisions are often believed to be taken on communal grounds. As if all this were not enough, linguistic jealousies have now boldly come out into the open. It seems unlikely that the modern politician, in his frantic search for the votes of all those enfranchised under adult suffrage, will give up such easy means of winning elections.

As education to-day is dominated by politics, it is no easy task for educationists to arrest through education the growing disunity in the nation. They can remind the rulers that national unity cannot be taken for granted, nor imposed from above on the Western model. It is something living and organic, and has to be nurtured into robust growth. And this can be done only if history is not ignored and a blind eye not turned towards the harsh realities of the existing situation.

As a nation we have developed through millennia distinctive ways of thinking, feeling and living. It is futile to ignore them or to abuse them or to pretend that they have disappeared overnight. We must take note of the fact that in India we are not likely to have a simple national loyalty as in the Western countries with homogeneous populations. The wise course

is then to allow for lesser loyalties, communal, linguistic, religious and other, in a pattern where patriotism is stressed as the greater and more inclusive loyalty. This is a job as much for the politician as for the teacher.

So far as the teacher is concerned, he may be required to teach Indian history and geography so as to bring out the fact that unity in variety has been the basic principle of Indian civilisation. Our courses of study must be so reorganised that every Indian with any pretensions to education will be acquainted with the great achievements of Indian culture in art, science, philosophy and literature. The study of Sanskrit may be encouraged and promoted as contributing towards this end. Translations from one Indian language into another may be welcomed and patronised.

It must be realised that any attempt to displace English as the medium of instruction in the Universities or as the official language at higher levels of administration will endanger national unity in a grievous way. It will give a field day to disruptionists and language fanatics. Already in the south, we are familiar with widespread and well advertised movements for a sovereign Dravidasthan or a sovereign Tamil State, without any political link with the rest of India. Any hasty decision about the official language or the medium of instruction in the Universities may well have the effect of dividing India into a number of hermetically sealed linguistic compartments, each demanding sovereignty and independence. That is a consummation to be avoided at all costs.

As Dr. Shrimali, Union Minister of Education, is presiding over the Conference, this problem, as well as the many others that will come up for consideration at Chandigarh, is certain to be tackled with responsibility and realism. And we hope that this annual stock-taking will give a definite lead in respect at least of some of the many matters over which we have been hearing divided counsels.

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**THE EISENHOWER BROTHERS**  
by Bela Kornitzer. Comet Books-Collins.  
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This book is the outcome of candid spontaneous answers to many impromptu questions put to the five living brothers of the Eisenhower family, of which the third, by no means a bad third, is the brightest star.

The attempt in this book, to treat Eisenhower as one of the four brothers rather than as the President of the United States is more than justified, and the value of the book in general as an inquiry into the heritage of the family and in particular about the brothers themselves is that of a revelation of the mighty forces handed down by their parents. It tells us, in no uncertain words, about the hard working, typical American family, affording an example of forces inherent in the American heritage, emphasising the principle that the essence of democracy lies in a democratic way of life and not in the comforts it provides.

A singularly brilliant trait of the family is brought out in a particular situation. Edgar Eisenhower says in answer to a question, "Which one of the brothers is closest to you?": "Well, in that respect, I think I regard each of my brothers pretty much as mother regarded all her sons. In fact, when a reporter asked mother whether she was not proud of her famous son, she asked, 'Which one?'"

The book is well worth a perusal; inasmuch as we could share the experience of hearing the brothers' voices. This

method of treatment has a greater appeal, more interesting too than any descriptive analysis or biographical sketch.

A. S. V.

**XXIst INTERNATIONAL CONFERENCE ON PUBLIC EDUCATION**  
1958. Paris, Unesco; Geneva, International Bureau of Education. Publication No. 196. 1958, 172 pages. 5 Swiss francs; 8 sh. 6 d.; 1.75 dollars.

Representatives of seventy-one States participated in the XXIst International Conference on Public Education which unanimously voted two recommendations addressed to the Ministries of Education, one on the preparation and issuing of the primary school curriculum (23 clauses), and the other on the facilities for education in rural areas (47 clauses). In addition to the complete text of these recommendations, the volume contains the account of the discussions which preceded the vote—discussions which reflect the multiplicity of the opinions which are evident in a meeting grouping the higher authorities of the Ministries of Education from the different countries—and of the efforts leading to the drafting of a common declaration.

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